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The ANSGAR LUTHERAN

"The Hand That Rocks The Cradle . . ."

You know the rest of the adage. Whatever is good or bad about the world and the people in it can be traced back, very largely, to the influence of our mothers.

Someone has said, "There has never been a great man who was not helped and inspired to greatness by his mother." Perhaps there have been exceptions to this, but they have been few. It has been at mother's knee that most good men have come to know the One who influenced their lives and made them Christians.

At mother's knee the foundations of greatness are laid. The taller the structure, the stronger must be the foundation. Great men become great because of the foundations laid for greatness; and these underlying stones in life's building are the principles taught at mother's knee.

Nancy Lincoln had many hardships and disappointments in her pioneer life, but there was one joy that outweighed all disappointments and spurred her on—the joy of helping and encouraging her boy Abraham. Many hours she spent reading Bible stories to him, and though she died when he was not quite ten years of age, she had laid such a strong foundation that he could look back over his life and say, "All that I am or hope to be, owe to my angel mother."



During his boyhood, there was only one person who had any hopes that Thomas Alva Edison would ever amount to anything. He was usually at the foot of his class, and the teacher told him he was addled, and was wasting his time in school. Naturally, the boy was discouraged, and told his troubles to his mother, the only one who believed in him. She took him out of school and taught him herself. Writing years afterwards of his mother, he said "She was the best champion that a boy ever had, and I determined right then to be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me."

The name of the late Henry Ford is known around the world, but there are few who realize the part his mother played in building his life. His own words are: "I have

tried to live my life as my mother would have wished. She taught me as a boy that service is the highest duty to others. I believed her then, and I believe her now."

"The longer I live," said Catherine Booth, "the more I appreciate my mother's character. She had an intense realization of spiritual things. Heaven was quite near, instead of being a far-off reality, as with many."

Oliver Wendell Holmes so beautifully expressed his sentiments in the words of a poem: "Youth fades, love drops; the leaves of friendship fall; a mother's secret hope outlives them all."

John Wanamaker wrote of his mother as he was advancing in years, and was able to look back over his life: "My first life was my mother and my first home was on her breast. My first bed was upon her bosom. Leaning little arms upon her knees, I learned my first prayers. A bright lamp she lit in my soul that never dies or goes out, though the winds and waves of fourscore years have swept over me."

Yes, it is true that "the hand that rocks the cradle rules the world." The responsibility of motherhood is very great, and the reward to faithful mothers should be proportionately great. God will see to it that mothers get a full reward in heaven. Let us see that they get a reward in this life, too. Let us give our mothers the love and gratitude and consideration that they richly deserve.

News and Notes

MIDWEST CHURCH WORKERS' INSTITUTE

This is a cooperative institute by the Parish Board of Education of the American Lutheran Church and our board. This institute will be at Dana College, Blair, Nebraska, and the date is June 24-29 beginning Sunday night and closing Friday noon.

Pastor James W. Olsen of Lincoln, Nebraska, will be the dean of the institute and will be in charge of all the vesper services. Other teachers will be Dr. C. C. Madsen, Dr. R. A. Vogetley, Pastor Theo. I. Jensen and Pastor Soren S. Kaldahl, who will teach courses in the Bible and pertaining to our Christian faith or doctrines. In addition to these courses there will be practical courses such as General Methods for Christian Education, and Departmental Courses for Pre-school, Primary, Junior, Intermediate, Senior, Adult and Church School administration.

Such as are interested in attending this institute are urged to register by sending reservation to Midwest Church Workers' Institute at Dana College. Folders giving the program and other information about the institute may be had from your pastor or by writing to the chairman of the Board of Parish Education. With the folder there will also be a registration card on which to give preference for the courses to be taken. The total cost will be \$17.50, which includes registration fee, board and lodging.

This same program will be presented in other institutes in the following areas of our country with the date for same:—Tri-District at Capital University in Columbus, Ohio, July 1-6; Illinois District at Illinois Wesleyan University, Bloomington, Ill., July 2-6; Wisconsin District at Lutheran Church Camp, Clintonville, Wis., July 22-27; Northwestern District at Central Washington College, Ellensburg, Wash., July 22-27; California District at California Baptist Theological Seminary, West Covina, Calif., July 29-Aug. 3; Dakota District at Jamestown College, Jamestown, No. Dak., July 29-Aug. 3; and Minnesota District at

Lutheran Memorial Camp, Onamia, Minn., Aug. 5-10.

It is hoped that our church schools in these various locations will avail themselves of these institutes by having their teachers attend in as great a number as possible. If location is too far distant for general attendance, then send one or two teachers, and later use these teachers to share, what has been received, at either a one or two day teachers' rally. Here in Oklahoma, from which teachers will be sent to Dana College, the plan is to have such a rally in the fall on two consecutive Sunday afternoons and evenings. This procedure will use the method of Teacher Teach Teacher, or the TTT method.

This is the first time that our board has tried to arrange for institutes in all areas of our synod. (The Canadian institutes were in April). It is the hope of the board that these will serve a longfelt need among our teachers, and that they will be most helpful to our Sunday school teachers.

Soren S. Kaldahl, Chairman

ANNOUNCEMENT

The North Dakota-Montana District Convention will be held June 7th to 11th in the Nazareth Lutheran Church, Kenmare, North Dakota, Edwin W. Petrusson, Pastor. "That in everything Christ may be pre-eminent" is the Convention theme. The Nazareth congregation is simultaneously celebrating its 50th anniversary. All the congregations in the District are urged to send full delegations, one delegate for each twenty-five confirmed members and fraction thereof. The District treasurer's books are closed May 31st.

Edwin W. Petrusson
District President
N. Dak.-Mont. District

The Nazareth Lutheran Church, Kenmare, North Dakota cordially invites delegates, members, and friends of the congregations in the District to the 55th Annual Convention to be held in Kenmare, North Dakota, June

7th to 11th. The congregation is during those days, planning to celebrate its 50th Anniversary Jubilee. We are looking for many throughout the District from our widely separated congregations to share these joyous days with us. For room reservations please write to either of the undersigned.

L. P. Hansen, President
T. E. Eckberg, Secretary
Nazareth Lutheran Church
Kenmare, North Dakota

Is Sweden the Most Secularized Country in the World?

An investigation conducted by the American periodical "Life" has come to the conclusion that Sweden is the most secularized country in the world. Whether this is correct is, of course, very difficult to decide, but the Swedish daily, "Stockholms-Tidningen," dealing with the matter in a leading article is of the opinion that very likely Sweden is one of the most religious countries in the world. Secularization is further advanced here than in other places. The daily draws the attention to the interest attempted at a new orientation as resented by many younger clergy who feel that the Church exists for the sake of man and not vice versa. The paper raises the question whether the Swedish nation can afford to do without a Church which has no other wish than to serve the people, which undoubtedly possesses an experience regarding spiritual and moral problems unequalled by any other tradition or institution.

"What have we really got to replace the Church?" the paper asks. "Its prayers, meditation, services, its guidance in Biblical matters? Concerts, galleries, poetry, and theatres? They are all of them necessary, but they cannot replace faith, worship, spiritual guidance and succour. The most secularized country in the world needs a cultural debate which, by desisting from superficial catchwords, searches for the values which Swedish people in their indifference and blindness are about to throw away or forget."

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

UNION MATTERS

A goodly number of articles appear in this issue about the proposed union of churches to be presented to the Convention at Cedar Falls, Iowa. We fear, however, that the ordinary member of our synod may be a bit confused. In the last issue he was presented with a tale of a bad mother. This time it is "Wedding or funeral" and the Seminary moved to Lincoln, Nebraska. Pastor A. V. Neve again takes up the problem of Augustana and the United Lutheran Church. And we add for good measure a suggestion by a Canadian Lutheran pastor that U.E.L.C. is the "only" name. We can visualize that a number of our readers will put down the paper and say: "This is too deep for me. I wish it were over."

We Can Stay at Blair

The article by Pastor Alvin M. Petersen and the article by Pastor Verner N. Carlsen take up the problem of Dana College and Trinity Seminary. These articles grow out of the discussion which was reported from the Joint Union Committee meeting. It should be made clear that the Joint Union Committee at no time has told us what to do about our institutions. They are at Blair, and they can remain at Blair.

The School Board and the Theological Faculty raised the question of the future of the Seminary in the new church. Our own nine members of the Joint Union Committee were asked by our Board of Education to sound out the thinking of the Joint Union Committee with respect to the Seminary. The College did not appear in the picture at all. But the articles by the members of the faculty as well as suggestions by the Board of Education made it appear that we were anxious to save the seminary at all cost.

The Joint Union Committee did not think that a seminary on the West Coast would have much chance of survival, if it were put out there alone. It was during this discussion that the wishes of the West Coast of a college in Southern California were mentioned. When it was suggested by the A.L.C. and the E.L.C. members of the Joint Union Committee that both Dana and Trinity could be moved to the West Coast and Trinity Seminary be continued together with the college. The Joint Union Committee made this suggestion in order that we might be sure to keep the Seminary going. As far as the College is concerned, there was no suggestion that it could not continue. It was the suggestions of the Board of Education that made the Joint Union Committee think that we had our doubts about the Seminary's future, and so they suggested why not keep both College and Seminary together in California?

Our College can stay at Blair. It will not in the near future be a big college, but it has a chance to grow. Yes, we can keep the Dana banner flying at Blair. And could the new church get pessimistic about a four year

college, the fact is that junior colleges may have a much greater chance in the future, for ordinary large high schools cannot at the present begin to conduct junior colleges because of too many students in the High Schools and the shortage of teachers. Therefore we repeat that we can stay at Blair and be happy.

Pastor Petersen's article places three points before us with respect to the Seminary:

1. Relocate at Lincoln, Neb.
2. Merge the Seminary with Wartburg Theological Seminary, Dubuque, Iowa.
3. Keep the seminary intact at Blair.

Keep Calm

Let us keep calm and use common sense. The problem before us now is to find a new president for the college. Then we are to try to increase the enrollment of students. We must give the College the needed financial support so that it can get the accreditation needed. As far as physical expansion is concerned, it should be planned. However, we should not try to add a great deal right now. Someone has suggested that a large physical expansion might influence the future of the college. That would not be fair to the new church. If we should run into a tremendous increase in students, temporary housing facilities can be provided for them. Let us, as every local congregation must do, work and plan with God.

Finally, let us refer briefly to the Augustana and U.L.C.A. unity suggestion by Pastor A. V. Neve. Last year these two bodies got together and decided to extend an invitation to all Lutheran bodies in America to explore the possibility of union. This invitation will receive the most careful attention by the uniting churches. The first meeting will be held in the Fall when the four churches have voted on the present proposal. Then the uniting churches will act jointly.

The suggestion by Pastor Neve that we had switched from a large to a smaller merger is not correct. The synod was duly informed about every move, and our Synodical Union Committee has acted only on the mandate of the synod during these years.

The Growth of the Synod

The growth of the synod seems very healthy. We are 60,000 baptized members. 10 years ago we had 38,500 baptized members. With this growth we should reach 100,000 within the next ten years. The reason for the growth is no doubt the fact that the local congregations have faith in their future. That is why so many new churches have been built, which again give added possibilities of service.

Our home mission program is also healthy. We have a few weak spots here and there, but so have all churches. Growth cannot be the same in every place. Growth depends on the influx of people and also on the type of people we work among.

WHAT'S YOUR ANSWER?

By James W. Olsen

You have been asked or will be asked to teach Vacation Bible School this summer. What will your answer be? Will you take the easy way out and answer with a flat, "NO, I won't be able to teach." Or will you offer some excuse for not giving of your time? Or will you accept hesitatingly only because you cannot seem to find a suitable reply when asked? Or will you accept reluctantly, but in so doing give the impression that it is at a real sacrifice that you teach?

If your response is similar to any of these, you are missing out on some of the real blessings of the Christian life. A Christian is "saved to serve" and he is "won to win." The Saviour's command to teach is directed to every Christian; here is an obligation that cannot be taken lightly. Joy and happiness in the Christian life are in a large measure dependent upon one's willing response to these and similar challenges to serve.

Undoubtedly there are valid reasons why some are not able to teach; this must be recognized. Normally, these people are not even asked to teach because it is known they cannot for some good reason. Those asked to teach are usually those who apparently could serve and who are considered capable and well equipped for the task. If you are asked to teach, consider it an honor to be asked and a privilege to accept.

Above all, do not give your answer without giving the request much thought. Consider prayerfully the task, praying that God will guide you in making your decision. In arriving at your answer, it might be of help to consider the following:

1. Vacation Bible School affords an opportunity to teach the fundamentals of the Christian faith, sin and grace, with a view to a saving faith in Christ, holy living, Christian service and eternal salvation of the individual.

2. There is an increased opportunity to train children in the use of the Bible, in worship and singing, in mission work, and in the development of other desirable skills and habits.

3. There is a real opportunity for reaching children

with no church affiliation; congregations with an interest in evangelism see the Vacation Bible School as one of the best missionary agencies the church has.

4. About the same number of hours of instruction can be given in a two weeks session of Vacation Bible School as can be given in a whole year of Sunday School.

5. Even though there may be frustrations and discouragements, the teacher can still feel that she is making a worthwhile contribution to the work of the church and she can have real satisfaction in knowing that she has done her part in making Christ real to children.

6. The teacher can feel with real justification that she is rendering a worthwhile and tangible service to the Kingdom of God.

7. There will be a certain amount of sacrifice involved, but Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me."

8. No teacher is sufficient of herself but her sufficient comes from God. "I can do all things through Christ who strengthens me."

9. Knowledge of methods, and techniques, and teacher training are important; but a lack of these qualifications can be somewhat compensated for by love for children and zeal for the work. After all, nothing can take the place of consecration and dedication to God.

10. Materials and helps are now available which make the task of the teacher easier and more effective. Even a person with no teaching experience should be able to do a creditable job of teaching if she is willing to make adequate day by day preparation.

What's your answer going to be, if you are invited to teach Vacation Bible School this summer? May it be, "I'm happy to be asked to have a part in this wonderful work in the Kingdom; I consider it a privilege to be able to teach." To the "magnificent minority" who make this response, may God bless you and make you a blessing.

THE MOTHERS

So linked are all the mothers of the earth,
Though white or black or yellow they may be,
Not only through the suffering of birth,
But through the sterner, graver agony
Of world-wide need, of hunger of the soul
And of the body in this crucial hour;
The need of Christ to make a sick world whole;
The desperate need of his sustaining power.

O Mothers, on your knees! Prevailing prayer
Is often wrought by women as they pray
For their own sons—it reaches out to share
With other mothers' sons along the way.
Women of earth, within your lifted hands
May lie the sure salvation of all lands.

—Grace Noll Crowell

Church News from here and there

Shows Sympathy For China Missionaries

Hong Kong (RNS) — A Swedish clergyman who recently visited the China mainland urged missionaries to be more sympathetic with their fellow workers in that Communist country.

The Rev. Gustav Nystrom, a pastor of the Mission Covenant Church in Sweden, appealed to churchmen here to "leave off criticism for the time being, as outside missionaries don't know the problems missionaries face in China."

He added that "it is dangerous to say anything about China." However, he reported that church audiences were alert "and they take down notes and frequently ask questions, so one must prepare carefully what he wants to say in church."

Generally, Mr. Nystrom said, conditions in China for Christians were good.

The Swedish clergyman was one of two officials of foreign Churches who attended a meeting of Protestant leaders in Peiping during March. The other was Lutheran Bishop Rajah B. Manikam, widely-known Indian Christian leader.

Their presence marked the first time since the Communists seized control of the country that officials of foreign churches met on the mainland with Chinese Christians.

For the past several years Christians in China have had virtually no contact with outside Churches and ecclesiastical bodies.

Protestant Leaders Asked To Back \$24 Million New York City Program

New York—Home missions leaders of 15 Protestant bodies were told here that New York City now has some 10,000,000 unchurched people. They were urged to cooperate in a five-year \$24,000,000 program of ministering to the city's heterogeneous population.

The meeting, first of its kind in New York, was called by the church planning and research department of the Protestant Council of the City of New York. The aim was to give local and national Protestant leaders a chance to "look at the needs and opportunities" of the metropolitan area and recognize it as "a national denominational responsibility."

The Rev. Meryl Ruoss, executive

secretary of the department, warned participants that the opportunity they now have to build churches and develop interracial services at ten new housing projects may not be repeated in "the next 75 years." He urged them to act soon.

Pointing out that land prices in some recently redeveloped areas of the city have risen from 35c to \$5 per square foot, he said the cost of acquiring sites for churches and centers in these areas would soon become "prohibitive."

Mr. Ruoss emphasized that establishment of new churches in "critical" redevelopment areas is a denominational responsibility. But he suggested that home mission plans be coordinated and that the denominations cooperate in their outreach for the areas "neglected by Protestants."

Dr. David Barry, executive director of the New York City Mission, underscored this recommendation by challenging what he described as a "Protestant tendency to retreat within its own walls" when the population of

Protestant-served areas changes.

Charging that Protestant strategy in metropolitan areas "degenerates to a mere maintaining of the status quo" he declared that "one of the great Protestant sins is the sanctification of division."

ULCA Membership At Record 2,270,655

Baptized membership in the United Lutheran Church in America—the largest Lutheran body in North America—was at an all-time high of 2,270,655 at the end of 1955.

Dr. F. Eppling Reinartz, the denomination's secretary and statistician, reported the membership total represented a gain of 2.84 percent of 64,560 child and adult members over the previous year in the church's 32 synods in the United States and Canada.

The denomination showed an increase of 460,579 members—or 25½ percent—in the 10-year period from 1945 to 1955. The 1945 baptized membership was 1,810,076.

THE LIVING WORD

By Luther A. Weigle

When "commune" is "speak"

As applied to the interchange of thoughts and attitudes in conversation, the verb "commune" was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word "commune" to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

For example, where the Psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64.5), the present version reads:

"They hold fast to their evil purpose; they talk of laying snares secretly."

When the scribes and Pharisees were angered by Jesus' attitude toward the sabbath (Luke 6:11), it is stated that "they were filled with madness, and communed with one another what they might do to Jesus." RSV has changed this to read: "they

were filled with fury and discussed with one another what they might do to Jesus."

The account in the King James Version of Judas' bargain to betray Jesus reads (Luke 22:3-6): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." It is curious to note the high terms in which this treasonable transaction is described—Judas "communed" with the priests, they "covenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms—Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word "commune" are Psalms 4:4 and 77:6, both of which are concerned with meditation.

TRINITY SEMINARY AND DANA COLLEGE

Recommendations by The Board of Education

By Alvin M. Petersen, Chairman

Since a major concern of the convention of Synod in June will be the future of the Institutions of Higher Education of our church, and since the Board of Education desires that the congregations and pastors have ample opportunity to think through the issues, I have asked the editor of The Ansgar Lutheran to give space to part of my report to the Convention of the United Evangelical Lutheran Church.

"Because of certain developments which pointed to an imminent need for professors in other seminaries of the merging churches, because it was strongly emphasized that our seminary could make its best contribution by sharing its professors, and because the Board of Education does not see a future for Trinity at Blair, the Board recommended to last year's conventions of Synod and of the Corporation of Dana College and Trinity Seminary that Trinity be relocated on a campus of one of the seminaries of the merging churches. These conventions concurred in this recommendation (see page 188 of 1955 Year Book) and requested the Board of Education to further study the problem and submit its recommendation to the 1956 convention.

"In its study during the past year the Board has been guided by these considerations: What is the right thing to do with Trinity Seminary? In view of union should we seek to retain identity as a seminary? How can Trinity make its best contribution in the "new" church? By remaining at its present location? By relocating in a new territory? Or by federating or merging with another seminary? To answer these questions, the Board has sought the counsel of many sources; the opinion of the pastors and people of the UELC, consultation with the Board of Trustees of Dana College and Trinity Seminary and with the Church Council of Synod; conferences with officials of the Boards of Higher Education and with seminary presidents of the LFC, ELC, and ALC; and the thinking of our own Union Committee and that of the Joint Union Committee.

"On the basis of these exhaustive explorations, the Board of Education has come to these conclusions:

1. To remain at Blair gives little assurance that Trinity Seminary will live long in the "new" church, and certain seemingly unalterable factors make it unlikely that Trinity could outlast the intervening years till merger is actualized.

2. To federate or merge Trinity with another seminary, while it would assure continuity with the past, would result in Trinity being absorbed, since our seminary would be affiliated with a much larger institution (either Luther or Wartburg). To merge with Augsburg is not feasible.

3. To relocate in a strategic area would be the most promising and exciting solution for Trinity Seminary.

Such a move, if done soon, would preserve the heritage forged out of the past, would breathe new life into the teaching staff, might captivate greater loyalty of students, and would in all likelihood enhance the position of Trinity in the new church. All this, if the church, UELC, believes that Trinity Seminary has a rightful place in the future and that it should continue to serve, and more effectively, our church and the "new" church.

"On the basis of these assumptions and conclusions the Board has suggested relocation on the West coast. The consensus of opinion of the Joint Union Committee is that to relocate on the West coast (or for that matter anywhere where UELC has but a small clientele) is deemed unwise.

"The Board of Education needs to know the mind of the church in order that it may act judiciously. The Board is therefore placing before the United Evangelical Lutheran Church and the Corporation of Dana College and Trinity Seminary two specific resolutions which were adopted in session, April 14.

Resolved:

1. That Trinity Theological Seminary be relocated in Lincoln, Nebraska.
2. That, in the event that the relocation of Trinity Theological Seminary to Lincoln, Nebraska is approved by the convention, and if the church union is approved, that Trinity Theological Seminary be merged with Wartburg Seminary of Dubuque, Iowa.

"The Board of Education will be prepared to give supporting evidences, at the 1956 convention, to substantiate the wisdom of these resolutions. We shall present here briefly some of the merits in the suggestion that Trinity Seminary should be relocated at Lincoln, Nebraska.

"Lincoln is a metropolitan and rapidly growing city. The population is now about 125,000. It is a cultural and an academic center having the University of Nebraska, the College of Agriculture, the Cotner School of Religion, two business colleges, two church colleges, and three nurses' training schools. Lincoln has a strong Lutheran constituency, with 15 Lutheran congregations, 8 of which are NLC, and 3 of which belong to the merging church bodies. Three new NLC missions are projected for the near future. The Lutheran Student Foundation, an NLC ministry to students at the University of Nebraska, and the headquarters of Nebraska Lutheran Social Service are in Lincoln.

"To relocate in Lincoln is to remain in the same territory which Trinity now serves, and thus should avoid criticism of invading a new territory. Trinity would continue to attract our own students and could w

(Continued on page 13)

WEDDING OR FUNERAL---TO MERGE OR SUBMERGE

By Verner N. Carlsen

This is the decisive year for merger. Many of us have been looking forward for a long time to the eventual accomplishment of a Union of the church bodies involved. Now we are about to meet in convention to make a final decision. It seems to me the groundwork has been laid well. The negotiations have not been hurried or unstudied. Undergirded as it has been by the prayers of many people though many years we cannot but feel that this is truly of God. That mistakes have been made in the negotiations and perhaps some of the decisions, I am sure no one will deny. As long as the human factor is present there will be errors. One mistake has probably been that the various Boards of the church bodies have not been consulted as they should have in regard to the policies set down for their particular fields. Yet we know that God can take man's bungling and muddling and touch it with his divine wisdom and power and make of it something far better than even man dreamed of. I believe He will do that in the union of the church bodies concerned.

From the beginning of merger negotiations the analogy of a marriage has been used. That is a good analogy. When man and woman are joined together in wedlock it will be a good marriage if each one offers the best of himself or herself to the other into a wonderful blending of personalities so that each one's life is enriched by what the other gives in love and devotion. The bride gives up the identity of her maiden name, but she gives to this union much of the best that her home has given her. It is a poor marriage when one party with a dominant and overbearing personality completely overshadows and "submerges" the personality of the other. We all know of such cases where one party has completely lost former vitality and vigor and become a colorless individual of whom it can be said that "tho he lives yet he is dead."

Of late another analogy seems to have entered the picture. There are some who seem to want to look upon this merger as a funeral rather than a marriage. We hear talk of being willing to die and of how glorious it is to die. I have faced the grim and very real possibility of dying in what some might call a "glorious" manner. I didn't find it that way at all. Frankly there was nothing at all glorious about the thought of dying. I wanted to live. I am not particularly fond of using the picture of death in regard to our proposed merger. It is apt to bring us in the next few years into a state of dreadful lethargy. If we are going to die anyway why work for new zeal and vitality and life in our church and program. If by entering the merger we want our personality completely submerged, if we want to be the party in the marriage contract that loses its personality,

completely overshadowed by the others, that becomes a colorless nonentity, then we had better just bide our time for the next four years and let our church program ride along as best it can. We will use what energy we have to tread water and keep from going under before the marriage (or funeral). But we will not go forward with any surge of activity that might so vitalize us that in the merger we cannot die, but can only infuse the new church with some of that personality that has characterized us as a synod. So we are small. Does that mean we are to assume an inferiority complex? Does it mean that we are just the little ring bearer that carries the rings that symbolize the union of ALC and ELC and then after the ceremony we are completely forgotten? Are we a dying church just hanging on to life a few more years to finally fall peacefully asleep in the Memorial cemetery of the New American Lutheran Church? NOT AT ALL. It is not a dying church that consistently stands in first place in per capita giving. It is not a dying church that consistently is among the top in percentage increase in membership. It is not a dying church that can carry on an aggressive home mission program such as we have done.

What would we think of ELC and ALC if they now should call a halt to all programs? If they should say, "No, we won't develop our schools and our institutions. We will not venture forth on new home Mission endeavors until after the merger. We will let our seminaries ride along as best they can for a few years. We must tread carefully lest we hurt someone's feelings and they call off the wedding"? Rather we rejoice that they have actually quickened the pace. Luther Seminary is currently on a program to raise one and a half million dollars for their great institution. The colleges of the ELC have borrowed seven million dollars from the federal government to build buildings on their college campuses. The ALC has a forward phase development program for their schools that calls for two million dollars in the next few years. They have great programs. They intend to bring into the new church much life and vitality.

I believe we will vote overwhelmingly for merger at Cedar Falls. But let us do it with the firm conviction that we have a sparkling personality that will enrich the life of the new church. Let the years between now and final merger be great years in new vision and expanded programs. Let these be years in which we show forth a new vigor, virility and vitality. As an example let us consider our school. Dana College and Trinity Seminary are certainly a part of our synodical personality. This is a part of ourselves that we are giving to the

(Continued on page 9)

THE U.E.L.C. THE "ONLY" NAME

Pastor Gordon Henrickson of Canada writes the following article in "The Shepherd," the Canadian paper of the E.L.C.

I have been disappointed that most of the discussion of the proposed name for the new Church has been merely a record of personal preference for something else than that suggested. Such an important a matter as the name must have a more compelling basis for decision than personal preference.

The Name is a means of identification, implying characteristics inherent in that which it identified. The name of our Church should be immediately recognized, even by those not familiar with our background, as something which is significant and worthy of attention. We note that others have realized that proposed national name is unsuitable.

The name "United Evangelical Lutheran Church" has been advanced somewhat weakly—by those thinking perhaps that this compromise might possibly be a lesser evil. I would like to submit that the name "United Evangelical Lutheran Church" is the ONLY name that we should consider, since it is most suitable and it alone expresses what we want in the name of the new church. There are good historical reasons for choosing it in preference to all others.

We are of several differing backgrounds, but we have determined to unite. The term "United" means something in the background of each of the participating bodies, since each body is a product of previous unions. (See The Lutheran Family in America chart by E. Clifford Nelson, copyright 1953.) The word "United" will also reenforce for us the fact that the immediate past of each of our church bodies is also to be welded into

one united whole to the glory of God, and for the purpose of doing His will more effectively.

Of the word "Evangelical," we note the following. The United Evangelical Lutheran Church (the group of Danish background participating in union discussions) has used the word "Evangelical" as part of its official name from 1872. (See "A History of the Christian Church" by L. P. Qualben, page 495.) The historical use of the word "Evangelical" is also found among groups of Norwegian background. (Op. Cit. page 49.) Among the three groups which united to form the American Lutheran Church in 1930, the word "Evangelical" appeared in the formal name of each of the united groups. The evangelical Synod of Texas dates from 1851. (It was federated with the Iowa Synod.) The Evangelical Lutheran Synod of Buffalo was organized in Milwaukee in 1845. The Evangelical Lutheran Synod of Ohio and Other States was organized in 1851. (See page six of the American Lutheran Church Anniversary Volume.)

Furthermore, it will be noted with interest that the name of the Lutheran Church body in Australia, which has direct historical ties with the present American Lutheran Church, is the "United Evangelical Lutheran Church." (See the March-April, 1954, issue of the National Lutheran.) This Church of Australia participated in the mission endeavor in New Guinea with the American Lutheran Church. Since, when union is summated, we shall be a part of the church body involved in mission work in New Guinea, the name should be one that links sister bodies significantly. (Cf National Lutheran, Nov.-Dec. 1953.)

Finally, we must be united, but united evangelical, and we must be evangelical, but evangelical united. Thus we will honor God, and thus we will expect God's blessing now and in the future.

SOME OBSERVATIONS AND REACTIONS IN REGARD TO LUTHERAN UNITY

By A. V. Neve, Sleepy Eye, Minn.

The issue of Lutheran Unity confronts every Lutheran body of America. Developments have progressed to the stage where every body must declare officially where it stands on this important issue.

The question of Lutheran Unity is the most important issue that confronts our Synod since it was organized in 1896. But it is a step we should take if we are convinced that that is the way God wants us to go. Let us ask God to guide us, for He is always right. As I see it, it will be exceedingly difficult for a small synod

like ours to continue to exist as a separate body. In which way shall we go? We will be compelled to choose between an exclusive merger of selectivity of three or four bodies, or an inclusive merger of the eight bodies of the National Lutheran Council. For all practical purposes we are now back to where we were in 1930. The Augustana Lutheran Church and the Lutheran Free Church have withdrawn from the American Lutheran Conference merger negotiations. Augustana withdrew because she did not want to be a partner in

cluding any Lutheran body from coming into the conference room to explore the possibilities of finding common ground for merger negotiations.

The United Lutheran Church and the Augustana Lutheran Church have issued a joint invitation to all Lutheran bodies in America to explore the possibilities of finding common ground for merger negotiations. We know that the bodies of the Synodical Conference will not consider merger negotiations with any body outside the Synodical Conference. By doing so they have formed a block which is a hindrance to a larger merger of Lutheran bodies. What attitude shall we take toward the invitation from ULC and Augustana? If any, or all of the negotiating bodies, decline this invitation, it would be evidence that another block would be created. Would that be good for American Lutheranism? To accept the invitation from ULC and Augustana to explore the possibilities of finding common ground for merger negotiations would not be a decision to merge. If common ground could not be found, the negotiations would come to naught.

The thought of closer unity among the bodies of the National Lutheran Council has come up again and again over a period of years. Let us consider it realistically.

Unity among the bodies of the National Lutheran Council was presented by Dr. N. C. Carlsen in his report to the 1948 convention in Fresno, Calif., 1948 Yearbook, page 13, 14. Dr. Carlsen reaffirms an American Lutheran Conference resolution: "That the Program Committee invite representatives of Lutheran bodies who are not members of the Conference to present their views on the subject (Lutheran Unity)." The resolution adopted unanimously at Fresno includes the clause: "An eventual merger of the bodies of the American Lutheran Conference and other Lutheran Churches of our land.", page 209. And in his report to the 1949 convention at Blair, Nebr., pages 38-43, Carlsen writes about a closer affiliation of the bodies of the National Lutheran Council. Carlsen writes: "Dr. P. O. Bersell in compliance with mandate of Augustana Lutheran Church extended an invitation to all the general bodies of the National Lutheran Council to attend a meeting in Minneapolis on Jan. 4, 1949 to consider the matter of merger of all the general bodies of the National Lutheran Council. Naturally we accepted the invitation." At the Jan. 4, 1949 meeting in Minneapolis the follow-

ing resolution was unanimously adopted: "Resolved that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means." Carlsen's report in the 1949 yearbook, pages 38-43, makes interesting reading, and it clarifies the much debated Jan. 4th and Jan. 5th, 1949 meetings in Minneapolis.

At the 1949 convention in Blair the motion adopted closes with the following: "The committee shall be authorized to discuss Lutheran Unity with any other Lutheran body in America.", page 216. On page 220 under the caption, Lutheran Union, the secretary writes the following: "there was an evident desire that we must move forward with other Lutheran churches with whom we can co-operate or merge. The resolution as finally adopted showed a fine consideration for the difference of opinion that prevails among us in that it instructs our Commission on Union also to negotiate with other than American Lutheran Conference churches. It will thus become possible for our Commission to develop the best possible relationship with the Mo. Synod and the U.L.C.A., for example, even though we may not be ready to enter into as close co-operation with them as with members of the A.L. Conference." That these comments were written by the Synodical secretary gives them official status.

On page seven of the 1949 Yearbook, Dr. Carlsen presents his personal opinion about the Lutheran Unity question as it was being considered in our union committee. It is obvious that the other members of the union committee advocated a merger of the bodies of the National Lutheran Council which Carlsen opposed.

From the official record it is obvious that our union committee has the mandate from Synod "to discuss Lutheran Unity with any other Lutheran body in America." It is also obvious from the official record of the 1948, 1949 Yearbooks that the thought of merger negotiations among the bodies of the National Lutheran Council was gradually being crystalized. But a change took place in our union committee between the 1949 and 1950 annual conventions from an inclusive merger of the bodies of the National Lutheran Council to an exclusive merger of ALC, ELC, and UELC. What caused our union committee to switch from an inclusive merger of the bodies of the National Lutheran Council to a merger of selectivity of ALC, ELC, and UELC?

WEDDING OR FUNERAL—TO MERGE OR SUBMERGE

(Continued from page 7)

new church. If the Lord seems to open a door to us whereby we might be able to strengthen our seminary and inject into it a new vigor and life, let us do it. The new church will gain by it regardless of the future of the seminary in the new church. If we can see that a development program is essential to make Dana strong, let's get that development program under way so that

the school that is given to the new church is one that is full of life and vigor. The new church that sees that new vigor and life and growth will not submerge it, but will cultivate that life that it might grow stronger.

Merge? Of course we should merge. But let's make it a good marriage where our personality, blended beautifully into the personalities of ALC and ELC, will shine forth and enrich the life of the new church. Let's make it a marriage and not a funeral. Let's merge but not submerge.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Ambassadors for Christ In the Community

By Margo Anderson

All Christians are Ambassadors for Christ. Each person has a purpose and a special mission to be accomplished for God.

Christians are not content with salvation for themselves. When a person becomes a Christian, he cannot help but be an ambassador. He is not satisfied with salvation for himself, so through his witnessing he becomes a minister to others leading them to salvation through the Word of God.

Everyone can be an ambassador. He only has to realize that God wants him and has a special purpose for his life.

To be an ambassador for Christ in your community does not mean just on Sunday or when you know that other Christians are around. It means every day. When you know those around you are not Christians, you should feel it a privilege and challenge to give witness of your faith to them. Many chances come to the Christian all the time. He has opportunity after opportunity to be a witness.

Many so called Christians shrug off this challenge with lame excuses of "Oh I go to church, what more can I do?" or "I don't know how to talk about things like that." Still others are afraid of what the crowd might say.

Many people say they are not worthy of preaching or teaching God's Word. We should always remember that God gave His Son to be our Savior and when we witness for Him we are showing others we truly believe this. The Word of God tells us that if any man be in Christ, he is a new creature and all old things are passed away. This tells us God does not care about our past but mercifully forgives us all our sins.

Not only when someone asks you about your Savior but every time you talk to someone you have an opportunity to be a witness by the way you talk and act, as well as by what you say.

A Christian's relationship to Christ is so personal that he prays earnestly for his community. Through constant prayer and devotion God gives all men the needed

strength to be true witnesses. A Christian ambassador not only prays for himself and for his friends but also for his enemies. A Christian should always remember that all things are possible in God, and if you are with Christ, who can be against you?

A person's vocation is a very important and prominent factor toward becoming an ambassador. Here I do not mean that you have to be a missionary or minister in order to be an ambassador. God does not want everyone to be ministers any more than He wants everyone to be farmers. God has chosen a certain vocation for everyone and good Christians work hard, earnestly and honestly at their jobs.

The honest, hard working, Christian businessman is a credit to his community. People respect an honest man, and even though he is not as wealthy as another merchant they will choose him every time.

Farmers too can show their faith by trusting in the Lord. When they worry about the weather and the prices and when they think they have to work on Sunday, they do not truly rely on God for everything.

Parents can show their faith by bringing up their children in Sunday School and by belonging to Christian organizations and being Sunday School teachers. A true Christian can be easily recognized by his personal relationship to Christ.

Teenagers can also be important witnesses to their friends and older members of their community by their actions and respect for others. Many Christian boys and girls miss opportunities to witness. We should always be on the lookout for these opportunities.

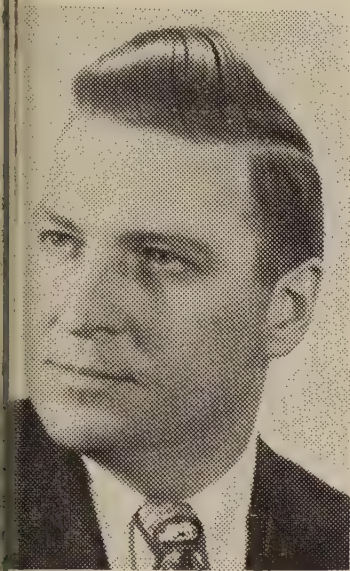
So today every person has an opportunity to make his decisions to become an ambassador for Christ. "Either you are with me or you are against me," the Lord has said. Christ has given every one of you another chance to be His ambassador. It is up to you to decide, but remember God loves you so much that His love can not be measured. His love for you is so great, that everything you do for Him is glorious in His sight. This tremendous love caused Him to send His only Son into the world to be my Savior and yours. He suffered for you and for me. It was your sins and mine that brought Him to the cross. The least we can do is to show our love and gratitude by becoming ambassadors for Him and living an honest, pure, holy, and Christian life in our community.

(Margo Anderson of Ellendale, Minnesota, gave this devotion in her church on Youth Sunday.)

CHRIST IN VOCATIONS

THE CALL TO THE MINISTRY

By Sidney Jorgensen



When Jesus spoke to His disciples in Matthew 28:18-20 and Acts 1:8, He gave them the program for the Christian church! "Go — make disciples — baptize — teach." "You shall be my witnesses," He said. The divine plan makes it evident that all of us who know Christ are to be witnesses of Him and are to tell out the glad news of salvation in Him.

IS IN RESPONSE TO A COMMAND

Jesus spoke words of definite command and commission. Some of us have heard that call in a very personal way. Like Paul, we cannot help ourselves but must go and tell, spending all of our time in this most important business. To us, there is an impelling urgency about our task. No other way of life, no position of importance, no path of roses, holds any attraction to us. We must answer the call.

Recently I heard one of our youth leaders speaking to a group of teenagers and pleading with them to be closest with God and give their lives to Christ. This leader stated that because of the demand for more and more pastors, duty is laid upon every young man to ask himself the question before God, "Lord, do you want me in the Ministry?"

IS WITHIN MY POWER TO COMPLY

The first step to attaining this power is willingness. I am but willing, the Lord will provide the way. No, it may not be easy. But many servants of God have overcome seemingly insurmountable obstacles to obtain an education, to study the Word of God, and to find a path of service. Like Moses, I felt too stupid and stumbling to serve God. But this did not excuse me! The command was clear; so was my path of duty.

IS A PATH OF PROMISE

The Christian ministry is a path of promise. "No good thing will He withhold from them that walk uprightly." He that goeth forth sowing with tears shall doubtless come again, bearing his sheaves with him." "My word shall not return unto me void but will accomplish that whereto I have sent it." Does any workman of the world labor under such promises as these? The faithful pastor need not worry about results or success. These are God's share of the bargain.

BRINGS REWARDS—HERE AND HEREAFTER

Have you ever won a soul to Christ? Have you knelt

beside a seeking soul? There is no greater joy this side of heaven, except to know Christ Himself. The Christian ministry offers many rich opportunities to lead hungering and thirsting souls to the One Who can satisfy them eternally.

The rewards are great. Here we have the blessed privilege day by day of living with our Lord in the study of His Word, in prayer, and in the proclamation of the joyous message of free salvation in the atonement of Jesus Christ. In the life to come we shall rejoice in bringing in the sheaves of souls won into the Kingdom by our faithful testimony of Christ.

Yes, leaguers, Christ is calling you to serve Him. Have you considered the ministry? The fields are white unto the harvest but the laborers are few. "I heard the voice of the Lord saying 'Whom shall I send, and who will go for us?' Then I said, 'Here I am!' And he said, 'Go'." (Isaiah 6:8, 9).

(Sidney Jorgensen serves parishes at Camp Douglas and New Lisbon, Wisconsin.—J.W.N.)

SYNODICAL LUTHER LEAGUE TREASURER'S REPORT

April 1, 1955-March 31, 1956

ALL RECEIPTS

Balance on hand April 1, 1955\$2039.73

Receipts:

Atlantic District	\$ 180.00
East Canada District	592.54
Illinois District	4.50
Iowa District	706.28
Minnesota District	308.50
Nebraska District	558.08
North Dakota-Montana Dist.	269.02
Pacific District	153.10
West Canada District	539.36
Wisconsin District	613.36

Total District Receipts\$3924.74

Synodical grant 2400.00

Youth Office (Resalable materials).. 35.74

Miscellaneous:

Convention Offering	202.40
Convention Registration	1096.75
Sundry items	124.63
	<u>\$1423.78</u>

Total All Receipts\$7784.26

\$9823.99

DISBURSEMENTS

General Fund\$5608.49

Mission Fund 800.00

Total Disbursements\$6408.49 \$6408.49

BALANCES

General Fund\$ 131.84

Mission Fund 1983.66

Special Fund 1300.00

Total Balance\$3415.50 \$3415.50

Stanley Hansen, Treasurer

A more complete report will be printed in the Synodical Year Book.

BY THE FIRESIDE

THE ANSWER

What can I do for my Jesus? I heard a Layman say.
And then he went on to list the many things that stood in his way.
His inabilities, the pressures of every day living.
Many superficial things were his reasons for not doing.
And then I heard our Pastor give a list of things to do.
With a guarantee of inner satisfaction if only followed through.

The first was PRAYER—For more things are wrought through prayer than this world dreams of.

It opens the Gates of Heaven and blessings come from above.
In prayer you can be by a Missionary's side,
Or give food to a starving orphan lest he die.

The second was Give of Yourself—What are you saving yourself for?
Compared to eternity your life is like the flutter of a hummingbird's wings, No More.

The third was Make Known the Fact you are passing this way Loving and Believing in Jesus.

Don't keep Him a secret no one would guess.
Share Him so others may know this happiness.

The fourth was Give of Your Money—For we live in a world where money talks and the Church should have more to say.
Now this is your life. In Jesus' Name spend it more wisely each day.

Adelyn E. Kirkwood

HIS MOTHER'S BIBLE TRANSLATION

The Rev. Dr. H. A. Ironside, pastor of the Moody Memorial Church in Chicago, once told the story of a young man who was asked the question: "What have you found to be the best translation of the New Testament?"

Without a moment's hesitation he answered: "My mother's."

His friend said, greatly surprised, "Your mother's? I did not know that your mother was a scholar who could translate the ancient languages. Did she translate the Bible into English?"

The young man smiled as he explained: "My mother is not a scholar. She could not read a single word of Greek or Hebrew. But she translated the New Testament into a beautiful life, and that made more of an impression on me than anything else I have ever known."

How impressive is this simple story! Do we translate the Word of God into a beautiful life?

LIVING WITH A HANDICAP

The story of one of the great presidents of Harvard College, Charles

William Eliot, is worth recalling. Born with a serious facial disfigurement, he discovered as a young man that nothing could be done about it, and he must go through life with this mark. It is related that when his mother brought to him the tragic truth, it was indeed "the dark hour of his soul." His mother told him, "My son, it is not possible for you to get rid of this handicap. We have consulted the best surgeons, and they say nothing can be done. But it is possible for you, with God's help, to grow a mind and soul so big that people will forget to look at your face."

—The Pulpit

THE REMEDY

Juvenile delinquency can be prevented. It is not a scourge which rules with an inevitable necessity. One of the best weapons with which to attack this malady is religious training. The young boy and girl trained in the teachings of the Bible have a moral reliance which serves as a compass for everyday living. They know the difference between right and wrong, good and evil. They are able to conquer the temptations of life.

—J. Edgar Hoover

AND GOD SAID

By Jane Merchant

It must have been
A lovelier word
Than the ears of man
Have ever heard—

The word God said
That made the tall
Strength of the trunk,
And the boughs, and all

The rich designs
Of pure delight
Of leaves, that still
On a summer night,

Reminded by
Some passing breeze
Echo the word
That made the trees.

—Upward

MY BIBLE

And should my soul be torn with grief
Upon my shelf I find
A little volume, torn and thumb-worn
For comfort just designed.
I take my little Bible down
And read its pages o'er,
And when I part from it I find
I'm stronger than before.

—Edgar A. Guest

The little girl proudly displayed
her doll to the lady visitor.

"How sweet," said the lady. "Did she say 'Mama' when you hug her?"

"This doll isn't old-fashioned," replied the little girl indignantly. "When she's hugged she says, 'Oh Boy!'"

HER AILMENT

A friend of the family was called one night to visit the daughter who had just returned to the old farmhouse after her first year away in fashionable college. She noticed that the daughter kept on twitching and was not comfortably, frowning and giving out little smothered exclamations of annoyance. Finally, with a sigh, the daughter went to her room upstairs.

"Your daughter seems to be suffering from the heat," said the visitor to the girl's father, a grizzled farmer.

"Nope!" he replied "She's jes' suffering from the family grammar!"

—American Legion Magazine

TRINITY SEMINARY AND DANA COLLEGE

(Continued from page 6)

er the trend of their taking part of their training ewhere, for students who have spent four years of llege at Dana, would not then be in the same environ- ent for three more years. Being in a city which has a ge University with splendid library facilities would an asset. The opportunity for service would be in- eased and our students would have added opportunity clinical training in social welfare service opportun- es.

"In a city the size of Lincoln, suitable quarters for nity Seminary could be purchased or rented until rmanency is established. The cost of maintaining the minary would be greater, but commensurate with enhanced position.

"At Lincoln, Trinity Seminary would continue in an celerated manner to serve our church, and after ion, the Central District of the new church and the dwest. We would greatly insure its continuance and us maintain another stream of theological thought in e centralized pattern of seminary training in "The merican Lutheran Church."

"Trinity Seminary has been admitted to associate embership in the American Association of Theological hools. Thus as a recognized theological school, Trin- y is well equipped to make a creditable contribution the training of Lutheran pastors.

"The Board of Education reiterates its belief that

Dana College should continue in its present location and lend its support to the development program outlined by the Board of Trustees. We share in the disappointment that Dana was not granted accreditation. This goal is imperative and we commend Dana College to members of UELC and to its alumni for their continued interest, concern, and support."

So far the report to convention. An explanatory note ought to be added about "the development program" for Dana College. The Board of Trustees is making every effort to attain North Central Accreditation in 1958 and as part of its efforts is asking the convention to authorize the Board to secure a federal loan to construct a Residence Hall to house 75-100 women. The Board of Trustees is also asking the Synod to approve a capital development program of \$50,000.00 a year for the 3 fiscal years of Synod, 1957-58, 1958-59, 1959-60, these amounts to be included in the current grants for Christian Higher Education.

The Board of Education asks all congregations, and especially pastors and delegates to the convention, to study carefully and prayerfully the recommendations relative to Trinity Seminary and Dana College. We ask, too, that delegates and pastors come to convention ready to express their convictions, but that they come with open minds, so that together we may take such actions as are right regarding our schools and which will strengthen our efforts as a church in this area of Christian Higher Education.

EMOTIONAL PROBLEMS and THE BIBLE

By George H. Muedeking

A self-help book of great value to professional counselors as well as to men and women seeking a better understanding of why they act as they do. \$3.00



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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	P st Fu
Total Synodical Budget \$275,202.00.								
Budgets:								
Previously acknowledged	228529.22	17751.60	74378.98	20607.60	55489.01	6438.82	1478.25	5238
Albert Lea, Minn., Trinity Luth. Church in memory of Harold Johnson \$20, in memory of Mr. and Mrs. M. L. Head and Mrs. H. J. Mortensen \$5	25.00				25.00			
Albert Lea, Minn., Trinity Luth. Church in memory of Henry Peterson	50.00					50.00		
Albert Lea, Minn., Good Cheer Mission Circle for Elim Home, Elk Horn \$35, for the Indian Mission \$35	70.00	35.00				35.00		
Albert Lea, Minn., Trinity Luth. Church in memory of Emil Larsen	2.00	2.00						
Albert Lea, Minn., Trinity Luth. Church	685.88		200.00	85.88	100.00			30
Des Moines, Ia., Highland Park Luth. Church	1631.00		500.00	31.00	500.00			60
Rusk, Nebr., Bethany Luth. Church	866.46	100.00	150.00	100.00	150.00	10.00		2
Hampton, Nebr., Immanuel Luth. Church in memory of Soren Nielsen from friends	12.25				12.25			
Hampton, Nebr., Immanuel Luth. Church	130.25		100.00					
Plainview, Nebr., Bethany Luth. Church, April benevolence offering	51.30		30.00		21.30			
Oregon, Wis., St. John's Luth. Church	134.25		97.32					3
Jacksonville, Ia., Bethlehem Luth. Church	601.81		301.81		150.00			15
Council Bluffs, Ia., Mrs. Peter W. I. Hansen in memory of Pastor A. P. Andersen	5.00				5.00			
Beresford, S. D., Nazareth Luth. Church	580.81	20.00	250.00	50.00	80.00	20.00	10.81	15
Rockfield, Minn., St. Paul's Luth. Church	230.00	15.00	100.00	20.00	30.00	10.00	5.00	5
Portland, Ore., Bethany Luth. Church	1217.32		500.00	17.32	300.00			40
Arlington, Minn., Mrs. A. F. Lamp in memory of A. F. Lamp	5.00				5.00			
North Luck, Wis., North Luck Ladies Aid in memory of Melvin Jorgensen	2.50				2.50			
North Luck, Wis., St. Peter's Luth. Church	959.90		400.00	59.90	250.00			25
Chicago, Ill., Mr. and Mrs. Edwin B. Jorgensen in memory of Rev. H. P. Berthelsen	10.00							1
Audubon, Ia., Our Savior's Luth. Church	2016.00		700.00	116.00	600.00			60
Bloomington, Minn., Trinity Luth. Church	275.00		100.00		75.00			10
Altura, Colo., Altura Community Church	163.16		60.00		50.00			5
Kimballton, Ia., Pastor and Mrs. V. R. Staby in memory of Pastor Inadomi, Pastor James C. Peterson and Pastor A. P. Andersen	10.00				5.00			
Fremont Bluffs, Nebr., Trinity Luth. Church	755.00		300.00	55.00	200.00			20
Kenmare, N. D., Rev. Silas Larsen of Trinity Church in memory of Rev. James C. Peterson, Marlyn Hansen and Mrs. Rasmus Jensen, Cushing, Wis.	10.00				10.00			
Westby, Mont., Daneville Luth. Church	104.88		50.00		24.88			3
Sidney, Mont., Holger Petersen	100.00			100.00				
Trufant, Mich., St. Thomas Luth. Church	195.00		100.00		45.00			5
Easton, Calif., Immanuel Luth. Church	652.01			652.01				
Denmark, Wis., Our Savior's Luth. Church	845.00		300.00		245.00			30
Camp Douglas, Wis., St. Stephen's Luth. Church	3.62				3.62			
Oakland, Calif., Our Savior's Luth. Church	941.36		441.36		250.00			25
Humboldt, Ia., Ladies Aid of Trinity Luth. Church in memory of Anna Mikkelsen	2.00					2.00		
Humboldt, Ia., Trinity Luth. Church	150.00		50.00		50.00			5
Ringsted, Ia., St. Paul's Luth. Church	1833.32		800.00		500.00			53
Kenmare, N. D., Nazareth Luth. Church	1595.00		700.00		400.00			49
Herman, Nebr., Federated Church	50.00				25.00	25.00		
Sidney, Mich., Immanuel Luth. Church	394.60		294.60					10
Clinton, Wis., Pella Luth. Church	100.00		50.00		20.00			3
Westby, Mont., Mr. and Mrs. Carl Dahlgard of Emmaus Church	15.00							1
Rutland, Ia., Trinity Luth. Ladies Aid	225.00	50.00	75.00		50.00			5
Omaha, Nebr., Pella Ev. Luth. Church	795.02		300.00		200.00			29
Fremont, Nebr., First Luth. Church in memory of Mrs. M. Borsett	5.00				5.00			
Fremont, Nebr., First Luth. Church	1372.01		600.00		272.01			50
Clifton, Ill., Zion Ev. Luth. Church	899.49		400.00		199.49			30
Racine, Wis., Emmaus Ev. Luth. Church	1258.00		600.00		158.00			50
Luck, Wis., United Engl. Luth. Church	138.10		100.00	38.10				
Luck, Wis., Willing Workers in memory of Mrs. Maude Stewart \$2, Mrs. Rasmus Jensen \$2, Mrs. Soren Morton \$2, Mrs. John Brekke \$2, Mrs. Mike Patton \$2, Reinhard and Warren Sornesen \$2	12.00				12.00			
Sidney, Mont., from friends from Norma and Kenmare, N. D., in honor of Mrs. Peder Hansen on her 90th birthday	6.00				6.00			
Owatonna, Minn., Our Savior's Ladies Aid in memory of Rev. A. P. Andersen	5.00					5.00		
Chicago, Ill., Golgotha Luth. Church	430.29		200.00		30.29			20
Blair, Nebr., First Luth. Church	724.80		324.80		100.00			30
Poy Sippi, Wis., Sunday School of First Luth. Church	39.74			39.74				
Poy Sippi, Wis., First Luth. Church	446.79		200.00		46.79			20
Kenosha, Wis., St. Mary's Luth. Church	425.00		200.00		25.00			20
Chicago, Ill., Marie and Mads P. Madsen in memory of Pastor Hans P. Berthelsen	10.00							10
Plainview, Nebr., Rev. V. R. Andersen	5.00				5.00			
Northgate, N. Dak., Community Luth. Church	145.40		75.00		20.00			50
Petaluma, Calif., Elim Luth. Church	343.93		200.00		43.93			100
TOTAL	253297.47	17973.60	84228.87	21972.55	60797.07	6685.82	1494.06	60145

SPECIAL MISSIONS

	Total Received	Foreign Missions	South Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	Chir Miss
Budgets:									
Previously acknowledged	67689.77	836.35	12431.33	18976.45	11464.07	17267.23	749.43	5828.77	136
Albert Lea, Minn., The Esther Mission Circle	25.00						25.00		
Albert Lea, Minn., The Esther Mission City for Zion Society for Israel	25.00						25.00		
Albert Lea, Minn., Trinity Luth. Church in memory of Henry Petersen	75.00		75.00						
Albert Lea, Minn., Trinity Luth. Church \$1 in memory of Henry Petersen and \$10 in memory of Harold Johnson	11.00					11.00			
Hazelwood, Minn., S. S. Class of Immanuel Luth. Church for Miss Ilean Rohe work in the Sudan Mission	2.00					2.00			
Dickson, Alberta, Can., Bethany Luth. Church	15.31			15.31					
Portland, Ore., Rev. and Mrs. C. S. Kloth in memory of Mrs. Ida Nielsen, Fresno, Calif.	3.00								
Portland, Ore., Bethany Luth. Church	115.91							3.00	
Winnetoan, Nebr., Bethesda Luth. Church	60.00							115.91	
Hutchinson, Minn., Main Street Luth. S. S. for Building Fund of the Sogamoso Mission in Colombia, S. Am.	70.64		70.64					60.00	
Albert Lea, Minn., Trinity Luth. Church	1045.00							1045.00	
Northfield, Minn., St. Peter's Luth. S. S.	40.00		40.00						
Northfield, Minn., St. Peter's Luth. S. S. for Santal Mission									
Hospital \$43.58 for Rebecca \$60	103.58				103.58				
Sidney, Mont., Holger Petersen	50.00			50.00					
Sidney, Mont., Holger Petersen for Miss Nissen's Hospital in Sudan	50.00					50.00			
Sidney, Mont., Mrs. Hans Iversen in memory of her husband and son	25.00				25.00				

ney, Mont., Mrs. Hans Iversen in memory of her husband and son 25.00
 ar Falls, Ia., Nazareth Luth. S. S., for support of a semi- 25.00
 ary student in Japan in memory of Rev. Inadomi
 ar Falls, Ia., Nazareth Luth. S. S. for support of a needy 10.00
 child in Boarding Home in Bogota, Colombia 10.00
 ncer, Ia., Bethany Luth. Ladies Aid in memory of Mrs. J. F. 10.00
 Heick 10.00
 np Douglas, Wis., St. Stephen's Luth. Church 5.00
 mare, N. D., Nazareth Luth. Church 124.25
 ine, Wis., the Danish Sewing Circle 69.57
 sar, Alberta, Canada, Our Savior's Luth. S. S. 14.00
 ine, Wis., Emmaus Ev. Luth. Church 19.25
 k, Wis., Mrs. Willie Hansen 5.00
 ney, Mont., from friends from Norma and Kenmare, N. D., 3.00
 in honor of Mrs. Peder Hansen on her 90th birthday 1.00
 e membership for Mrs. Nina Anderson, Royal, Ia., from 2.00
 Ebenezer Ladies Aid, Reedley, Calif., for a chapel in Chiba,
 Japan 6.75
 e membership for 8 women from Our Savior's Women of the
 Church, Council Bluffs, Ia.: Mrs. Martin Jensen, Mrs. John
 Christensen, Miss Elizabeth Hansen, Mrs. Andrew Nielsen,
 Mrs. B. J. Andersen, Mrs. Verner Carlsen, Mrs. Eric Erick-
 sen and Mrs. John Jordansen 54.00

TOTAL

69762.03	836.35	12704.22	19082.51	11605.65	17413.80	799.43	7183.93	136.14
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Received with thanks.

Blair, Nebr., May 5th, 1956.

H. J. Hansen, Treasurer

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CONVENTION NOTICE

Nazareth Lutheran Church, Cedar
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 gates and guests a cordial invitation
 to attend the 60th Annual Convention
 of the United Evangelical Lutheran
 Church to be held June 19-24th.

Lodging will be furnished in private
 homes for all who register by June
 15th. For those who prefer to arrange
 for commercial accommodations, our
 city has motels and a hotel. Details
 and rates will be sent upon request.

Address all reservations and inquir-
 ies to Mrs. Vernon Olsen, 909 State
 Street, Cedar Falls, Iowa, giving full
 details as to date of arrival, length of
 stay, number in party and whether or
 not you will have your own car.

Transportation will be furnished
 from railroad stations, bus depots or
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 make their destination Waterloo, Iowa.
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HOMER LARSEN, PASTOR
JAMES HANSEN, Chairman of the
Convention Committee

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ANNOUNCEMENT

The 60th Annual Convention of the
 United Evangelical Lutheran Church will
 be held at Nazareth Lutheran Church, Ce-

dar Falls, Iowa, June 19—24 beginning
 with the opening services Tuesday, June 19
 at 8:00 P.M. Our Convention theme is
 "Oneness in Jesus Christ." All congrega-
 tions are urged to send delegates, one dele-
 gate for each fifty members, twenty-one
 years and over, or major fraction thereof.
 Delegates will please have credential blanks
 filled out, bring to the Convention, and
 give to the Credentials Committee. All
 matters which require convention action
 should be in the hands of the Church
 Council by June 1st. The most important
 matter to come before our Convention is
 our vote on the Joint Union Committee Re-
 port of 1956, copies of which have been
 sent to all pastors and presidents of our
 congregations. We urge all, both pastors
 and congregations, to give prayerful con-
 sideration to those documents. See below
 for further information from the host con-
 gregation. May God pour out His rich
 blessing upon our 60th Convention. Pray
 for our Convention.

Hans C. Jersild, President
 Lawrence Siersbeck, Secretary

REGISTRATION

60th ANNUAL U.E.L.C. CONVENTION
NAZARETH LUTHERAN CHURCH
CEDAR FALLS, IOWA

Name

Address

Couple Man Woman Name of children

..... Age of children

Will arrive (Date)

I desire transportation to Convention Headquarters from the bus

train or air

I desire lodging in private home

I desire motel reservations for Tues..... Wed..... Thurs..... Fri.....

Sat..... Sun.....

I will take care of my own lodging

I am a pastor..... delegate guest

Church I represent

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